## COLLEGE COMMENCEMENTS.

## Baccalaureate Sermons Delivered Yesterday.

Vassar, Union, Hamilton, Princeton, Yale, Trinity, Lafayette, Dartmouth, Wesleyan and Amherst.

Last Words of Advice from Anxious Presidents.

ADMONITIONS NOT SOON TO BE FORGOTTEN.

VASSAR COLLEGE. PRESIDENT RAIMOND'S BACCALAUREATE SER-MON-THE YOUNG LADIES WARNED AGAINST PREJUDICE.

POUGEKERPSIE, June 25, 1876. The city is fast filling up with the parents and friend of pupils of the various schools. The commencement exercises at Vassar begin next week. Tuesday is class day, and Wednesday commencement proper. The daurente sermon was preuched this afternoon by President Raymond in the chapel of the college. His text was found in I. Thessalonians, v., 21 "Prove all things; hold last that which is good."

THE SERMON. Dr. Raymond commenced by saying that the words of the text have no connection with what goes before or after. The text stood by itself, and will be found upon examination to contain principles of importance and the widest application. He knew of no more prudent and ali-embracing law of sound thinking

Notions we have in plenty-ideas, impressions, lancies, caught up by the accident of education or asnations; strong prejudices, decided predilections tered by press or pulpit, by personal sympathies or as interests, leading to intense and even passionate severation and often upheld with persistent zeal. nions they may be called, but they are not worthy of the name, because they do not rest on an intelligent asis; they are not the product of thinking, not the But whenever such a person is found, a man or a man of real convictions, of clear, intelligent, settled lief, then we find a power in the earth—not merely belief, then we find a power in the earth—not merely a self-poised centre of resisting force, sustaining itself against pressure without, refusing to be tossed to and fro and carried away with every wind of doctrine, but a source of positive influence as well, poing forth and making it fe', and sees. Nothing is plainer than this conjection between opinion and character. Settird opinions make the rieadfast man; positive opinions make the positive man; carnest convictions stimulate to earnest endeavors and produce active, persevering and froutfullives. "As a man thinketh so is he." So will he speak, so will he do, such will be the measure and character of his influence, such the kind of contribution he will make to the common weal or (it may be) the common wee. By as much, then, as we are bound to make the most and the best of ourselves should we see to it, first, that we have opinions, and, secondly, what those opinions are. We are not to consemn without examining. In the great field of huwan spinion every thought is entitled to a fair trial and shall not be convicted and cass out without a hearing. The most mean and cruel of the fose of truth is prejudice, which is a vice; for what can be meaner than to strike the defenceless, or what more cruel than to treat as a criminal him who, for aught we know, may be our best benefactor. The world has been show to recognize its benefactors in the realm of thought; but it is prejudice that blinded its eyes. It was bigotry that crucified our Lord. No wonder that Paul, who remembered the hires of marryfrour; it was bigotry that crucified our Lord. No wonder that Paul, who remembered the hires of marryfrour; it was bigotry that crucified our Lord. No wonder that Paul, who remembered the hires of marryfrour; it was bigotry that crucified our Lord. No wonder that Paul, who remembered the hires of marryfrour; it was bigotry that was made to a the second of the constant of the remained of the most one and the second of the constant of the remained of the most one and the second at pressure without, refusing to be tossed to and

noblest ideal of such loyalty, whose word affords the surest tests of the truth we seek. Test everything, but accept and hold that only which abides the proof.

UNION COLLEGE.

AN ELOQUENT EXHORTATION TO THE GRADU-ATES TO HAVE STRONG FAITH.

SCHENECTADY, N. Y., June 25, 1876. Dr. C. D. W. Bridgman, of Albany, addressed large audience, including the Senior Class of Union Colook for his text I, Corinthians, xviii., 13-"Quit you like men; be strong." When these words were written, aid he, religion had a more tragic meaning than it has to-day; it meant no peaceful, prosperous course, as now, but one of suffering and affliction. It was a life oftrial that demanded the courage of warriors; and hese words were addressed to the persecuted applying this counsel to you who are most consider the prayers and remarks of this hour, let me ask you to contemplate your life in three aspects:-First, you to contemplate your life in three aspects:—First, as a thing to be reverenced; second, as a kingdom to be ruled; third, as a training school for eternity. Let a man live for self mercy, or for pleasers, and he cannot long retain the power to enley. He cannot go hopefully and cheerfully through the round of his duties unless he believes he is in training for something beyond what is seen here. He needs the discipline of a father who is preparing him for a world where all Scripture mysteries and promises shall have their abundant fruit. Settle it now, friends, at the beginning of your life, which it shall be. Man must be either hopeful or hopefuls. There is no middle ground of indifference tenaule all through this life. Either the hope that maketh not ashamed, the anchor which is sure and steadiast, entering into that middle ground of indifference tenasie all through this like. Either the hope that maketh not ashamed, the anchor which is sure and steadast, entering into that within the veil or without God and without hope in the world. Which shall it be? There was a man who seemed to have cherished the same purpose with which many of the young men of the day go forth into the world, and whose life was a success, as judged by the world, and his history is that of the rich man whose ground brought forth plentituly and who raid, "I will pull down my larns and build greater." But God said to him. "Thou fool." So is every one who layeth up treasure for himself and is not rich in God. There was another who reverenced life and its powers too much to squander it for pleasure or gold, whose life was a rich sacrifice on the altar of duty. There was no tremor when death came to him. He passed up with the words, "I have fought a good fight." It is His voice which sounds in these words, "Quit you like men." He found the secret of power, the clew to a glorious deatuny in believing in Him who loved him and gave Himself for him; exercise the same faith and life shall be to each of you a victorious progress, and death the gaic that opens to the presence of God.

They are:

W. H. Allbright, Northampton, England: Clarence
L. Barber, Albany; George P. Bristol, Clinton; James
F. Brodie, Hammond; John R. S. Dey, New York;
Howard P. Eeils, Cleveland, Ohio; Julien M. Elliott,
New York; Philip M. Hull, New Kingston; Payette
Kelly, Hamburg; William E. Kimball, Utica; Sidney
W. Petrie, Clinton; Humphrey MacMaster, Arch. L.
Love, Herbert R. Randail, Amenia; Edwin A. Rockwoll, St. Louis, Mo.; William Perry Lucien Stafford,
Deansville; Edward C. Stringen, Auburn; Byron Wells,
Onondaga Vailey. Opendaga Vailey.

This evening Dr. Allen, of New York, is to deliver an address before the Society of Christian Research.

BIDDING THE SENIORS GOODBY.

PRINCETON COLLEGE. BACCALAURKATE SERMON BY PRESIDENT M'COSH-THE WORLD A SCENE OF CONTEST-

PRINCETON, N. J., June 25, 1876. President McCosh delivered the baccalaureate ser-mon in the chapel this morning. The text was from Genesis, iii., 15:—'I will put camity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

THE SERMON. The Doctor said two extreme views have been taken of the character of the world; one, that it is without bound in the grim grasp of fate. On the other hand there are some who see nothing in our world but order

But, asked the Doctor, does either of these views. taken by itself, account for the whole facts? As against the one, we have beauty and bountifulness pressing themselves on us so that we have only to open our eyes sons and unfolding Providence. But our world cer-tainly presents another and a very different aspect. Sin and pain are also in our world and force them upon us whether we will or no. Whatever else is true,

There is to be a contest between the two and be tween the seed of the two; the serpent crawling in the dust is to bite the heel of the seed of the woman, but as he does so the seed of the woman is to put his heel on the scrpent's head and to crush it. We have

heel on the serpent's head and to crush it. We have here, in epitome, the history of our world, the history of man, the history of redemption, all in one.

After speaking at great length on the conflict, the Doctor asked and answered the question,

WHAT IS THE CHAISTIAN LIFE?

It is a work, it is a wariare. It is a campaign in an enemy's country. It is a voyage through winds and waves. It consists in the conquest of six in a similul nature; in the attainment of holiness by an unholy heart. The Carriettan life is life from the dead.

FAREWALL.

The sermon finished, Dr. McCosh turned to the graduates and said:—

GENTLEMEN OF THE GRADUATING CLASSES ACADEMIC

The sermon finished, Dr. McCosh turned to the graduates and said:—
GENTLEMEN OF THE GRADUATING CLASSES, ACADEMIC AND SCIENTIFIC—We would send you forth from these walls as soldiers of the cross. We shall be disappointed should you turn out to be of those who aim simply at obtaining as many as possible of the comprose and enjoyments of this world, saying, with the epicurcan, "Let, us eat and drink, for to-morrow we die;" or even of those who have the higher amount to distinguish themselves and gain the laurels which this world places on the brows of its votaries, only to find how soon they wither and become an encumbrance. You have to "fight the good fight of faith, and lay hold of eiernal lite." You have foes within and without to contend with. You have foes within and without to contend with. You have foes within and without to contend with. You have to defend the right, to oppose the evil and propagate the good.

have to defend the right, to oppose the evil and propagate the good.

This senior class in the academic department is
the largest that has graduated from Princeton college.
The best members have been distinguished for their
sterling ability, the solidity of their acquirements,
and the weight of their character. This senior class,
and the weight of their character. This senior class,
the first graduating in the scientific department, gives
good promise of what our School of Science is to be.
It will be an inexpressible pleasure to me to confer on
you all that degree you have carned by years of study.
We have been meeting together from week to week, indeed from day to day most of us, for now three or four
years. It would be a proof that our natures were very
toold if we did not feel, and feel deeply, at the thought
of separating. Your alma mater will look after you
with deep interest, rejoicing in your joy, sympathizing
with you in any sorrow with which you may be visited,
pleased above- all when she hears of your being good
and doing good. She will inquire after you, and she
wishes you to visit her from time to time to report
what you are doing, and that she may keep up her
acquaintance with you. We cherish the hope that at
last we will meet, no wanderer lost, in that place
where "ye shall receive a crown of glory that fadeth
not away."

Breast the wave, Christian, when it is strongest, Watch tor day, Christian, when night is longest, Onward and onward still be three endeavor, The rest that remains the ndurent forever.

Fight the fight, Christian, Jesus is o'er thee, Run the race, Christian, heaven is before thee, He who hash pennised failerest newer, Ob, trust in the leve that cadureth forever

BACCALAUREATE SERMON BY PRESIDENT POR TER-HOW TO ATTAIN SUCCESS IN LIFE-ADDRESS TO THE GRADUATING CLASS.

NEW HAVEN, Conn., June 25, 1876. President Porter delivered his baccalaurente sermon efore the members of the graduating class and a large congregation in the college chapel this morning. He took for his text John, xv., 16—"I have chosen you and ordained you that you should go and bring forth fruit, and that your truit should remain.

uncertain and depressing, especially to those who are forming their plans for life. Fifteen years ago and the country was convulsed by the throes of civil war. For four years or more the hitherto stable structure of our government was heaving to and fro as in the perpetual vibrations of an carthquake. Then ensued a sea-son of unnatural financial and speculative excitement, with leverish expectations of wealth and dreams of easy success with little cost or by dishonest means. Then an ominous stagnation and quiet subsidence, followed by the crash after crash of gigantic interests. Enormous assets shrank into nothing or were transformed into heavy burdens. Promising enterprises disappointed the confidence of sanguine or deluded investors. Stupendous frauds began to be exposed. The character of those conceived to be of the nurest and holiest were assailed, whether rightly or wrongly is of little consequence, for faith in man is perceptibly aying out of the community, and in the same proportion faith in goodness and faith in God. The uncertainty and distrust thus begun in commercial, political and social circles still continues. The faith of men in the laws of trade seems almost to fall them, as season after season disappoints their hopes. The grinding processes of adjustment are still going on, and, it would seem, will not cease till the masses of accumulated capital are ground to atoms. The faith of man in moral law, which ought to increase under this discipline. seems rather to be disturbed by a morbid sympathy with the uncertainties of trade and of politics. Science, even, is infected with a spirit of romancing. It bewilders its own votaries with extravagant and contradictory theories, induced by the richness of its revelations and the excitement of its brilliant discoveries. It more than whispers that the immortality to which man might turn with hope, in his experiences of change and disappointment, is more than an uncertainty. And to complete this mockery of our woe philosophy confidently

same eating and drinking—this friend of publicans and cinners. Though He lived as no man ever lived in the transcendent purity and blameleasness of His spirit He trequented the scenes of public and domestic activity, waiking in the highways and byways of common life, being present at feasts and in the synagogues by day and resting in the quiet of modest friends at night. So should it be with His disciples if they would be like their Master. So must it be with any man who proposes that his life should be fruitful. He must not only accept the ideal Christ with his heart, but he must use his intellect to make him practical. It is not abstract Christianity which the world waits for or cares for, but it is the Christian in the concrete and the detail; the Christian parent and the Christian feld, the Christian teacher and the Christian pupil, the Christian buyer and the Christian ren, the Christian politician and the Christian citizen, and all these together living and organized as the Christian commonwealth and the Christian Church by the intelligent applications of Christian principles and ideals to the varied conditions of human society. Such applications require intelligence to discern between what is possible and what is simply quixotic—experience that is slow to observe and willing to be taught by faith. The world has had its fair share of Christian romancing from that band of children which went forth to disappointment and death in imitation of the lanatical madness of priests, kings and knights and peasants, down to the thousands and tens of thousands now living who waste their energies and squander their fortunes and dream out their lives in some quixotic enterprise, or some remanite theory of the Kingdom of God, unmitted and the condition of the simple words of the Master, "Lo, the kingdom of God is within you." "Whatsoever things are true, whatsoever things are honest, whatsoever things are living and the condition of frontful discipleship, and that such energy only comes from faith in Christ's person. He

TRINITY COLLEGE

FIFTIETH ANNIVERSARY COMMENCEMENT EXER-CISES-BACCALAUREATE SERMON BY PRESI-DENT PYNCHON-"PROFESSOR JIM" ASSISTS IN PLANTING THE CLASS IVE.

HARTFORD, Conn., June 25, 1876. The events of Trinty College Commencement week began with class day exercises on Thursday, on which occasion Mr. H. V. Rutherford delivered the class oraion and H. O. Du Bois the class poem. After the awarding of essay prizes, seven in number, the graduating class formed in line, headed by the President and "Professor Jim," who has been janitor to the col-lege during lifty years, and marched to the upper section of Jarvis Hall, where they planted the ivy. T. A. Porter, of South Carolina, delivered the bond between each departing class and its Alma Mater. Mr. B. E. Warner, of New Jersey, made of Hartford for kindness extended during four years. The college song to the air of "Litoria" concluded the

and Greek took place on Friday; examinate

On Sunday evening in the college chanel PRESIDENT PYNCHON'S BACCALAUREATE SERMON

speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about the Illyricum I have fully preached the

Gospel of Christ, &c." President Pynchon said:—
The lilyricun, of which the Apostle here speaks, and
where he says he had preached the Gospel, was on the
Adriatic Sea, just over against Italy, on the extreme
western side of Macedonia, and from seventy to 120 miles
only distant from the Italian above. From Jerusalem
and Antioch, through Asia Minor, across the Hellesonly distant from the Italian shore. From Jerusalem and Antioch, through Asia Minor, across the Hellespont, over the entire width of Macedonia, down through Athens and Corinth, then across the sea by water, through Ephesus to Jerusalem, thence back to Antioch, through Galicia and Phrygia, theuce to Ephesus, where he spent three years, thence once more over to Macedonia, a second time into Hellus and thence to Corinth, where this epistle was written. St. Pauli says "the had tally preached the Gospel of Christ," and all this in a little more than thirteen years after he first commenced his missionary travels. For we must remember that it was eleven years after St. Paul's conversion before he began actively to preach the Gospel of Christ and before he was ordained to the Aposticship of the Gentiles. He says, moreover, that he intends very soon to cross over to Rome and thence to continue his journey even to the remote regions of Spani in Italianent of a great desire which he had for many years cherished to visat the Roman Christians and preach the Gospel in the Eternal city. He says, moreover, that one reason why he desired to do this was because he felt that he had no more any place in these parts, having fully preached already the Gospel of Christ through all that portion of the world.

From all this it is eviuent that no sooner had our Lord Jeans left the carth and ascended into heaven than the knowledge of His advent into the world, and of the great work of redemption which He had wrought out, began to run like lighting throughout the earth. This was owing mainly to two causes—arst, the peculiar character of the Gospel as the proclamation of the visit of a divine person to the earth, who had given Himself as a sacrifice for the sins of the whole world, and then offered His sacrifice upon the altar of God in the heavenly places above; and, secondly, to the tacilities for rapid communication which then existed, extending from the Holy Land, especially in the direction of the West and toward the great capital cit

the neaventy phaces access and, sand, seconary, to she sacrities for rapid communication which then existed, extending from the Holy Land, especially in the direction of the West and toward the great capital city of the Empire.

The apeaker, after showing how Christianity spread, by a direct and easily traced channel, from Jerusalem to Italy, and from Italy throughout the West, until it reached the shores of Pagan Anglo-Saxon England, proceeded to trace the history of Christianity in that island sown to the present time, for the purpose of showing how it has been transmitted from the spot where it first began to the present time, and now it has reached us in a clear and distinct form, notwithstanding the distractions that have been produced by the conflicting teachings of modern sects. In conclusion he said, The origin of the religious confusion around us may be traced to the Intal leaven introduced into the Western Church by the pried and self-conceit engendered by the passage of Christianity through the imperial city, leading men to prefer their own fancies and imaginations in matters connected with religion to the fixed faith for aposiohe times, and thus converting Christianity into a highly refined and elaborate system of doctriant theology on the one hand, or, on the other, into a vague, dreamy and sceptical mysticism.

The efforts, of which the author of one of the books which we have recently read together speaks (I refer to "Rawinson's Bampton Lectures,") and which he says, "weak and contemptible as they are lead by critics and scholars to be, have nevertheless had a certain influence on the general tone of thought, and have caused many to regard the early inflancy of Christianity as a dim and a shadowy cloudiand, in which nothing is to be seen except a lew fluence over you, because you are convinced that these facts on which the Christian religion reposes were performed in the broad light of day, in the very centre of the world, and in one of the most sceptical and at the same time one of the most scep with floop, in his experienced of change and disapperate and to him. "Thou food," so leave very one of the control of the cont

LAFAYETTE COLLEGE. BACCALAUREATE SERMON BY PRESIDENT CAT-TELL-ST. PAUL'S WORDS TO THE CORINTE-

IANS REPEATED TO THE SENIORS. Easton, Pa., June 25, 1876. President Cattell delivered the baccalaureate sermon to-day, taking as his text I Corinthians, xv., 58-"Therefore, my beloved brothren, be ye steadfast, immovable, always abounding in the work of the Lord; rasmuch as ye know that your labor is not in value in the Lord."

President Cattell said :- It is well for the young if they early learn the importance of having a definite object in view and of being steadfast in the pursuit of it. Assiduous and well directed labor is essential to success in all the affairs of this life. There is no easy bypath that would lessen the toil or shorten the dishad in view. The text exhorted the Corinthians to be steadfast and Immovable, always abounding in work. After describing the wretchedness of an aimless, idle life, he said it was equally true that no man welcomed strable object could be secured without work, all men, especially the young, needed constant admonition and exhortation in this respect. It was a mistake to re-strict the term "working classes," as is so irequently done, to the toilers in shop and field. There plough or swung the hammer. A man may often choose the kind of work he prefers, but work in some form he him but little. But the text was not a maxim for the shose immortal interests he had in view, and he exhorted them to be steadfast in their convictions and to

Here followed a discussion of the nature and object of this work; its extent; the limitations of our responibility in carrying it on and the means for its success ful accomplishment, dwelling especially upon the high obligations of scholars to be "fellow workers with God" in His great scheme of restoring to the world the truth and joy that were lost in Eden. The sermon concluded by a presentation of the motive to Christian work, as given in the text. Such labor for the highest good of men undertaken from Christian motives, with an enlightened and intelligent zeal, and conformed to
the principles of God's revealed will would never
be in vail. Many reforms in soliety inaugurated by
humanitarians failed, not from lack of enthusiastic
labor, but because the principles upon which they
were based were not God's truth. It was not "the
work of the Lord." Nor would the Christian work be
"in vain," as respects its reward to the doer. The
honors and riches which meu of this world seek,
though not to be despised, are nevertheless as nothing
compared with the peace and joy of the humblest
Christian worker, even in this life, but in the world
to come the joy would be ineffable and eternal when
the Master should say, "Well done, good and faithful
servant."

the active duties of lite or by further study in protessional schools to build upon the foundation here laid. We have tried to do our duty, and you have tried to do yours. The past cannot be recalled. It is with God and ourselves, and for the judgment day, when the secrets of all hearts shall be revealed. But the future is before us; let us all, with renewed and solemn consecration of all our powers, resolve to be steadfast in Christian faith, immovable in our purpose and always abounding in work for God's glory and for the wellare of men.

And now, my young friends, for myself and my colleagues, I must bid you larewell. To many beloved youth have I thus addressed the parting word, and notwithstanding its official and somewhat formal character never without sincere emotion. It is a duty that touches me more deeply year by year. I find that my lite, as I grow older, is knut more and more closely to my college boys (as I love to call them), and whether you have been kinder to me or more thoughtful and considerate than others I cannot say; but it seems to me so as I come to take leave of you. I assure you it is with a full heart I recall your constant kindaess during the four years we have been thrown so much logether, and out of a deep and carnest love for you my prayer ascends to God that His richest grace and His choicest blessings may ever rest upon you.

DARTMOUTH COLLEGE. THE BACCALAUREATE SERMON BY PRESIDENT SMITH-THE SOURCES OF INFIDELITY-AD-

HANOVER, N. H., June 25, 1876. The baccalaureate sermon was preached in chapel this morning by President Smith in the presence of a, very large congregation, including all the students of

The text was Isalah, xilv., 20-"He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right

The saying of the wise man was quoted:—"Better is the end of a thing than the beginning thereof." Yet be by no means intended, it was said, to speak lightly of the latter. There is evermore a special interest in beginnings. They awaken our curiosity, as when the arce of the Nile is sought in the centre of a vast continent. They are intrinsically important. They are casual and prophetic. They are seedlike. There is a type and a law in them, a law of descent and propagation. Beginnings, as types, shed light on the antitypes. They help our understanding of them. Ascer-tained, besides, they may be the better controlled and modified. Especially important are beginnings in the moral and spiritual sphere, and nowhere more so than in relation to that protean infidelity so rife in these latter days. To understand it thoroughly and so to be full armed against it, you must know its sources; and these are often not in the recent, but far back in the past history. They are to be sought for mainly not in the open plain, but in the thick jungles of the soul, in its shrouded morasses, or on rugged and cloudy heights hard to be reached. Latent as they often are, and unsuspected-doing their deadly work subtly and in the dark, and doing it the more effectively because so sicalthily—it is half the battle to eclaircise them. With an eye to the case of those who, feeding "on ashes," heart, so that they cannot deliver their sonis, nor say "Is there not a lie in my right hand?" It was proposed to consider some of the chief SOURCES OF INFIDELITY.

1. The first named were early associations. Though it is not true, as some hold, that the moral intuitions and sentiments are the mere creatures of association It has much to do in fashioning and coloring the web of life. Especially is this true of the associations of early years. Home associations were dwelt on at length—their power for good in a Christian; their great and enduring power for evil when a sceptical spirit is dominant in the household. The influence of youthful companions was

some literary men know of it is shown often by the blundering quotations, and more abundantly in othe ways. There are not a few of those who berate and reject it, who know little more of its contents—nay, it some cases, less—than of the Koran or the Shasters The advocates of Christianity are often charged with ignorance of various fields of scientific research. And the charge is, in many cases, well founded. An acquaintance with that

The advocates of Christianity are often charges in ignorance of various fields of scientific research. And the charge is, in many cases, well founded. An acquaintance with that

Elder Scripture with by God's own hand is every way profitable. It hinders not, but helps rather the wise and effective defence of the sacred volume. For there is no antagonism between nature and the Bible. They have one author, one great end; and to the reverent ear there is a glorious harmony between them. The more nature is studied, if it be with rue docility, the more clearly will this appear. But to that end the Bible should be studied also, and that not in the manner of a mere scoloist. No loss than nature, it requires profound study. This was urged by various considerations, particularly by the fact that the Bible is not only its own best interpreter, but its own best defence. If it were saily and diligently read in all the families of the land scepticism would go to its own place and the nation be saved. This point was dismissed, with an emphatic protest against the exclusion of the Bible from the common schools.

d. A misapprohension of the evangelical faith was next named as being an occasion often of sceptical leanings. Men of straw are never particularly seemly, and this is especially true in the sphere of religion. It is not strange that one becomes an indied when the fair form of Christianity is transmuted—whether by his own fault or that of others—into a scarcerow or a hobgobili. Such transformations the leading doctrines of our faith have often undergone, and the sad result has been the rejection of the genuine coin because of the counterfeit. Various illustrations of this were given. This has sometimes been due to the incompetency or wrongheadedness of the advocates of Christianity; but it has resulted often from ignorance of the Bible, from lack of faithful investigation and of a fair and candid consideration of what the delenders of the truth have had to offer.

The source of infidelity last named was a lack of sympat

human heart and the humbling demands of the Gospe of Christ. So the heart, reluctant to yield, fortifies it-self with some specious form of scepticism.

The discourse closed with an address to the graduat-ing class, in which affectionate reference was made to a deceased member of the class—the only one who had been taken from it by death in the whole four years course—Mr. Walter C. W. Puffer, of Lowell, Mass.

WESLEYAN UNIVERSITY. BACCALAUREATE BERMON BY REV. CYRUS D

Rev. Cyrus D. Foss, D. D., President of the Wesleya University, preached his baccalaureate sermon before the graduating class in the Methodist church at Middletown, Conn., the seat of the university, yesterday morning. The reverend gentleman selected for his text the eighth and tenth verses of the eightleth Psalm, begin-

highly educated men had been among the foremest promoters of the glory of this country, the speaker said it tion of the mission of our land. I believe, said be, that God has a plan for nations as well as for men. He assigns to each nation the part for which it is especially fitted in working out the grand problem of the civilization, the enlightenment and the Christianization of the

Canaan and transplanting it there under such benign auspices that it took root and filled the land so that boughs thereof were like the goodly cedars," were accomplished by a series of illustrious miracles. In the ng and training of America there was no miracle, out there was the constant working of the same good

Lot us ask to-day what is the work of this pation? For what part in the solution of the mighty problem of the sges has God prepared it? To what magnificent achievements does He summon it? The thesis I shall attempt to maintain is this:—The August Ruler of all the nations designed the United States of America as the grand depository and evangelist of civil liberty and of a pure religious faith. And these two are one. We cannot consider them separately and draw out distinct lines of proof. It is idle in this age for any nation to expect greatness or permanence without acknowledging God. In ancient times the case was different; but now Christian nations control the world; and, depend upon it, the hands will never go back on the dial.

now Christian nations control the world; and, depend upon it, the hands will never go back on the dial. France tried to get on without a God; but Napoleon, purely for reasons of State, restored the Roman Catholic religion. There are three criteria by which the purpose of the Almighty Ruler

CONCRANING THIS NATION

is clearly indicated—the location he has assigned it, the providential training he has festowed upon it and the resources. He has put within its reach. Notice the place of this nation on the face of the globe and on the scale of the centuries. God's last opportunity to plant a great new nation was here. There remained no other field for the good seed of freedom broad enough for a mighty harvest and clean enough for such a harvest to grow unchecked by the tares and thorns of deep rooted abuses.

Let us now pass on to see what was the seed God planted in this virgin soil. The question is all important, for the handful of seed sown determined the character of immeasurable harvests in after ages. God searched the Ohi World over and took the very best seed there was to plant the New. Why aid not this consistry come under the baleful dominion of the Crescent. The discoverers were Roman Casholic, and what should save this from being a Papal country? Rome wanted it. Who were the settlers' Not Mohammedans, not Papists, not Britons with merely Professant creed, but Puritans, clarum et venerabile nomen, men who came to these shores with the noblest motives that ever inspired the bosom of an emigrant; not as the Spaniards went to Mexico, lor goid; nor as the poor of Europe now throng these shores, for bread:—

What sought they thus afar:

Bright jewels of the mine?

Pentateuch. To the graduating class of a university, said the speaker, in conclusion, the tru I have unfolded must be my argument appeal. They summon you especially, and others we like you can weed the potent wespon of a liberal ecation, to strike always for truth and freedom. The cry to you, be heroes, be lovers of truth and are lined their fight. "Other men labored and ye have cute into their labors." Guaru weil your sacred inhe ance. Gold is dross. Man's applause is but embreath which dies as it leaves his lips. Seek the oreal honor. "By patient continuance in well do seek for glory and honor and immortality." To when on the great commencement day, your examitions all honorably passed, the King shall come to tribute crowns, your browshall be decked with lauthat shall never fade, and you shall each hear from lips those, oh how welcume words, sweeter than symphopy of all the heavenly harps, "Well done, go and faithful servant; enter thou into the joy of Lord."

AMHERST COLLEGE.

BACCALAUREATE SERMON BY PRESIDENT STEARNS-A NATION'S LIFE CONDITIONED OF INTELLIGENCE AND VIRTUE.

At Amherst College yesterday Prosident Stearns de livered his baccalaureate sermon before the graduates. A nation's life, said he, is conditioned on intelligence and virtue. If a government defies the eternal laws of righteousness; if perjury and corruption prevail among a people; if the fear of God forsakes them and more recklessness runs riot among them, the certain consequence is political death. So said the Hebrew lawgive more than 3,000 years ago, and all history attests the

ship, the twenty-eighth of Deuteronomy. The author, in a religious civil ode, through fifteen verses, enumerates blessings which are pledged to God-fearing na tions, especially to the elected people whom, as vice gerent of Jehovah, he controlled. And then, reversing the picture, in fifty-four verses be pours down a h storm of denunciatory eloquence, certain to blast and beat them into the earth if they should cease to fear the glorious and fearful name, the Lord thy and become rebellious and vile. And now America is on trial, dear native land, before this twenty-eighth chapter of Deuteronomy are proised to us, and all the curses, the same in measure not in kind, are threatened us. It is our destiny; the foresight of wise men, even without a written ins tion, perceives it; to be exalted above all nations or te sink down into the lowest hell of political disgrace The air is fragrant and bracing with centennial rejoicings to-day. But who knows whether our posterity will be jubilant or ashamed 100 years nence? The answer to this question will depend greatly upon us. If we can keep the body politic healthful, if achieve reforms and transmit sterling virtues to our more immediate descendants, we may hope that they also will hand over to generations following a glorified republic. It is with these sentiments that I you this morning with a plea for the nation, I exhert you, first of all, to love your country, Do you realize, as has recently been ca to your notice, that in building the earth your Cree to the human race? Immense rivers, vast spaces of the richest intervales, mountains piled up to the heavens and filled with mineral wealth, counties and induntations of coasts, great oceans, connect with all the rest of the world, while separat

with all the rest of the world, while separating if therefrom. It was treasured up and hidden by the covering of the Almighty's hand till, for our lathers and for us, the time of its showing should come.

Love your country, for it is worthy of love; our statworth Christian ancestry, solf-government instead of despotism; liberty restrained only by laws which protect; schools, churches, open Bibles; a great history, sacrifices of blood in mighty and successful conflict los human freedom and the right; the sacred dust of solders' graves, our lost ones and our loved, with monaments of glory above them; how they call to us for

ments of glory above them; how laey call to us ios affection and patriotic devotion:

Love your country; it is a nation. And this nation is yours; yours to monor, yours to save, yours to make great. Encourage and promote general education. It is an accepted truism, a saying which has been repeated in this country ten thousand times, that no republic cas propage of long exist without intelligence among the people. It was the igoorance and semi-barbarism of the masses of our Southern States, quite as much at the ambition of their leaders, which shook the pillar of our government. And there are millions now grow ling up without knowledge, without training, just the material to break out, by and by, under the goading of demanogues and rush forth like herds of infurates buffalo trampling down air good things in their way But it is not of the training of the intellect alon that it would speak; the public conscience must be educated, or we are lost as a nation. More knowledge, sharpening the mental perceptions strengthening the faculty of contrivance without mora principle, is just the way to make devils in humat form. By such an education you arm ten thougand for mischief. This fact is well known, but needs to be repeated with ever recurring emphasis. Morat training must accompany ble intellectuals for man establings by the recent unreled on any respectable meant stealings. The recent unreled on any respectable meant stealings by the million of states in our political firmament, or support the company of senantities which might make the togeth which is only a pulling of senantities which might make the togeth which are the senantities which might make the togeth and the conceience neglected there we may report the any and the senance and the senance and the property of senantities which might make the togeth and the conceience neglected there we may report the any and the senance and the property of senantities which might make the ones of the property entire and thems. If his condition of things to ones general we s

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